

v. 23. 1884

v. 24. 1886

v. 25. 1887

v. 26. 1888

v. 27. 1889

v. 28. 1890

v. 29. 1891

v. 30. 1892

v. 31. 1893

v. 32. 1894

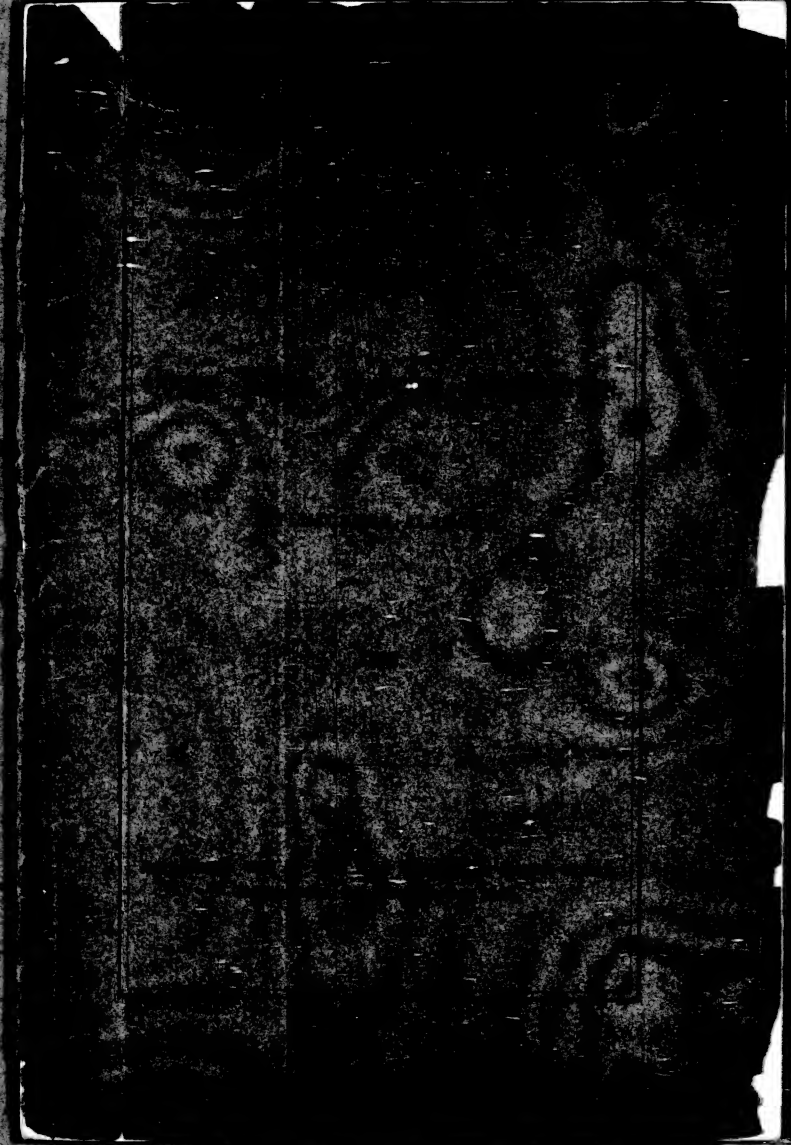
v. 33. 1895

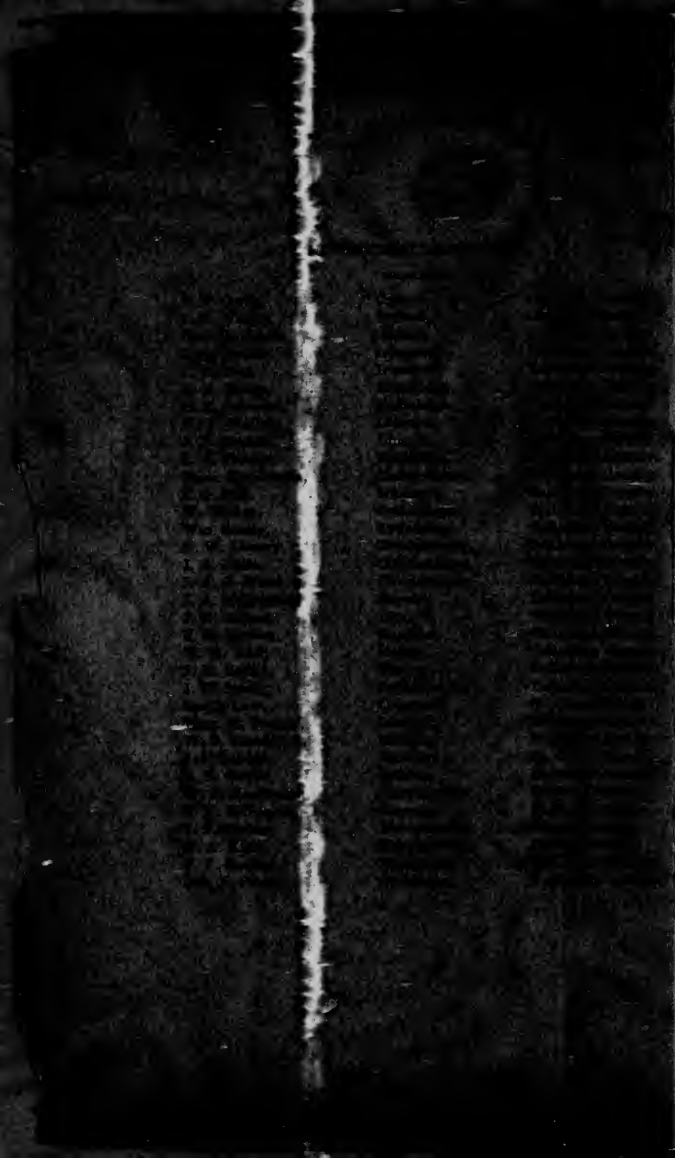
v. 34. 1896

v. 35. 1897

v. 36. 1898

v. 37. 1899





MINUTES OF THE 59<sup>TH</sup> ANNUAL SESSION

OF THE

COOSA RIVER BAPTIST ASSOCIATION,

Held with the Mt. Zion Baptist Church, Syllacauga,  
Talladega Co., Ala., Sept. 14-16, A. D.

1892.

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OFFICERS:

ABNER WILLIAMS, *Moderator*, Oxford, Ala.

LEALIS LAW, *Clerk*, Cropwell, Ala.

G. A. JOINER, *Assistant Clerk*, Talladega, Ala.

J. S. KELLY, *Treasurer*, Oxford, Ala.

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The next session of this body will be held with the Harpersville Baptist Church, Harpersville, Shelby County, Ala., near the Georgia Central Railroad, commencing on Wednesday before the third Sabbath in September, 1893.

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TALLADEGA, ALA.:

PRESS OF OUR MOUNTAIN HOME.

1892.

## CONSTITUTION.

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ARTICLE I. This Association shall be known by the name of the Coosa River Baptist Association.

ART. II. It shall be composed of well-accredited messengers, appointed by regular Baptist churches which are united in this union.

ART. III. Its meetings shall be annual.

ART. IV. Its officers shall be a Moderator, Clerk and Treasurer, who shall be elected, by ballot or otherwise, at each session, and hold office till their successors are declared duly elected. Provided, that the non-election of the Treasurer shall not interfere with organization.

ART. V. The Association cannot rule, but may advise, the churches. But it has a full right to reject the messengers of any church not in order in faith or practice.

ART. VI. Petitions for membership must be by letter and one or more messengers, and the Association in each case is to judge on the question of reception.

ART. VII. Each church of fifty members or less shall have three messengers, and one messenger for each fifty or fractional number over fifty.

ART. VIII. This Association is in full sympathy with the spirit and ready to correspond and co-operate with all regular Missionary Baptist organizations for the spread of the gospel and the extension of the Redeemer's kingdom on earth; but a difference of opinion on these matters shall not necessarily involve the question of fellowship.

ART. IX. Churches composing this body will be expected to contribute to and sustain a contingent fund, which shall be deposited by the messengers, at each annual meeting, with the Finance Committee; and other contributions for benevolent purposes will be earnestly sought and fostered by the Association.

ART. X. This Association shall take cognizance of no query sent up from the churches unless they have endeavored to solve the same and have failed; nor of any difficulty between churches unless they have pursued the directions contained in the 18th chapter of Matthew, and have not been able to settle it; then the Association shall take such matter into consideration and act upon it at her discretion.

ART. XI. This Constitution, or any article, may be amended or abolished, at a regular meeting, on the concurrence of a vote, by standing, of two-thirds of the messengers present: provided, such intended change is announced by the Moderator at least six hours before the action is taken.

## RULES OF DECORUM.

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RULE 1. The Association shall be opened and closed with prayer.

RULE 2. A Moderator and Clerk shall be chosen by the suffrages of the members present.

RULE 3. The names of the members shall be called each day before proceeding to business, and no member shall absent himself from the Association unless he have leave or be sick and unable to attend.

RULE 4. Visiting ministering brethren present shall be invited to seats in the Association.

RULE 5. The Moderator shall preside over the Association, preserve order, and appoint all committees with the sanction of the Association.

RULE 6. The Moderator may speak in debate on any question, appointing some other member to fill the chair temporarily, but shall not vote except in case of a tie.

RULE 7. The Moderator shall decide all questions of order, subject to an appeal to the Association by any two members.

RULE 8. Every member when speaking shall rise from his seat, respectfully address the Moderator, confine himself to the question before the body, and avoid personalities.

RULE 9. A motion made must be seconded and stated by the Moderator before debating; and every motion shall be reduced to writing if the Moderator or any member desire it.

RULE 10. When a motion is stated by the Moderator it is in possession of the Association, but may be withdrawn by the mover at any time before a decision or amendment.

RULE 11. When a question is under debate no motion shall be received except to lay on the table, postpone indefinitely, commit or amend; which said motions shall have precedence in the order in which they are stated. But a motion to adjourn is always in order, except when a member is speaking or the body engaged in voting.

RULE 12. All questions, except such as relate to the Constitution, the Rules of Decorum or the reception or exclusion of churches, shall be decided by a majority of the votes; in the excepted cases two-thirds are required.

RULE 13. Filling blanks with particular numbers, the question shall first be taken on the highest number and longest time.

RULE 14. When a motion has once been decided a member voting with the majority may move for reconsideration on any day during the session.

RULE 15. No speaker shall be interrupted unless he be out of order, and no member shall speak more than twice on the same proposition without leave of the Association.

RULE 16. No practice shall be allowed which has a tendency to interrupt speaking or the business of the Association.

RULE 17. The appellation of "brother" shall be used by members in their addresses one to another.

RULE 18. The Clerk shall read these rules at the opening of every session of the Association.

RULE 19. Any member violating these rules shall be reprovved by the Moderator.

## PROGRAMME OF BUSINESS.

### FIRST DAY.—1. Devotional Exercises.

2. Read Letters and Enroll Messengers.
3. Elect Officers—Moderator, Clerk and Treasurer.
4. Read Rules of Decorum.
5. Invite Churches to Unite with our Association.
6. Invite Visiting Brethren to seats.
7. Call for Correspondence from Associations.
8. Appoint Committee on Finance.
9. Appoint Committee on Preaching.
10. Appoint Committee to pro rate among the Churches amount asked for by State Mission Board for all objects.
11. Appoint Committee to Nominate the Time and Place of Next Meeting, Principal and Alternate to Preach next Introductory and Missionary Sermons.
12. Report on Periodicals and Literature.
13. Report on Temperance.
14. Report on Sabbath Schools.
15. Fix hours to meet and adjourn.
16. Miscellaneous Business.
17. Adjourn.

### SECOND DAY.—18. Devotional Exercises.

19. Read Minutes and Call Roll of Messengers.
20. Miscellaneous Business.
21. Report on State Missions.
22. Report on Home Missions.
23. Report on Foreign Missions.
24. Report of Committee on Colportage and Bible Work.
25. Report on Ministerial Education.
26. Report on General Education (male and female.)
27. Miscellaneous Business.
28. Adjourn.

### THIRD DAY.—29. Devotional Exercises.

30. Read Minutes and Call Roll of Messengers.
31. Miscellaneous Business.
32. Report of Committee to pro rate Contributions from Churches.
33. Report of Committee on Evangelization of Colored People.
34. Report of Committee on Woman's Work.
35. Report of Board of Trustees Indigent Ministers' Fund.
36. Report of Executive Committee of Association.
37. Elect Executive Committee of Association.
38. Elect Board of Trustees Indigent Ministers' Fund.
39. Return Correspondence to Associations: Shelby, Cahaba Valley, Boiling Springs, Carey, Canaan, Central, Tallassahatchie and Ten Islands, Unity.
40. Appoint Delegates to Baptist State Convention (ten).
41. Appoint Delegate to Southern Baptist Convention (one).
42. Report of Committee on Finance.
43. Report of Treasurer of Association.
44. Call for Report of Committee on Time and Place and Preachers for next year.
45. Order Clerk's Salary paid and Minutes printed.
46. Appoint Committees to report next session: on State Missions, Home Missions, Foreign Missions, Ministerial Education, General Education (male and female), Temperance, Sabbath Schools, Colportage and Bible Work, Evangelization of the Colored People, Periodicals and Literature, Woman's Work.
47. Appropriate surplus Minute funds, etc. (if any).
48. Miscellaneous Business.
49. Read Minutes of this day's session.
50. Adjourn.

## MINUTES.

SYLLACAUGA, TALLADEGA Co., ALA.,

September 14, A. D. 1892.

Messengers to compose the fifty-ninth annual session of the Coosa River Baptist Association met this day with the Mt. Zion Baptist Church at 11 A. M. The introductory sermon was preached by Elder Thomas Henderson. Text, Hosea 4: 9. Prayer was then offered by Elder J. R. Steely.

Intermission of one hour.

1:30 P. M.—The Association was called to order by Abner Williams, Moderator, who read Ps. 122. Prayer by C. W. O'Hara.

Messengers' names enrolled:

### FIRST DISTRICT.

OXFORD—Abner Williams, J. S. Kelly, J. O. Wright.

ANTIOCH—E. A. Aderholdt.

MUNFORD—M. H. Hansard, Jos. Martin, W. Wright.

IRONATON—A. W. Reeves, E. K. Lackey.

Salem—W. O. Peace.

REFUGE—Letter.

PLUM SPRING—

BLUE EYE—

LINCOLN—A. W. Bell, J. F. Davis.

DRY VALLEY—Jno. W. McCain, A. A. Hutto.

PLEASANT GROVE—Thos. F. Elliott.

PROVIDENCE—T. J. Strickland.

TALLADEGA—J. A. French, A. J. Nunnely, J. B. Graham, J. A.

Powe, Jno. C. Williams, D. M. Mallory, G. A. Joiner.

### SECOND DISTRICT.

RENFROE—F. G. Mullen, Samuel Finley.

HEPZIBAH—J. S. Thackerson, L. Merkl, J. R. Steely.

CARTERSVILLE—J. L. Dake, G. T. Wallace.

ALPINE—W. R. Thompson, J. J. Henderson.

WINTERBORO—H. D. Moore, M. C. Holmes.



MT. IDA—J. M. Solley, M. N. Nelson, Thos. Bonner.  
 TALLASAHATCHIE—J. M. Sherrill, Wm. Edwards.  
 NYCAMORE—J. W. Davis, Jas. Morris, John Burk.  
 PILGRIM'S REST—  
 ROCKY MOUNT—G. W. Thrasher, D. M. Thompson.  
 MT. ZION—W. Wilkes, G. S. Ham, A. J. Wallace, J. A. Peters, J. L. Wilkes.

### THIRD DISTRICT.

PORT WILLIAMS—E. P. Robertson, A. J. Solley, T. J. Daniel, Larkin Waters, W. M. Waters.  
 MT. SHARON—J. H. Jones, H. J. Coleman.  
 CHILDERSBURG—Thomas Henderson, F. Moss, J. A. Butts, J. T. McMillan, J. T. Childers, D. B. Oden.  
 WILSONVILLE—A. G. Weldon, B. C. McKinnon.  
 PROVIDENCE—J. M. Glaze.  
 HARPERSVILLE—Fluker McGraw, R. M. Borum, Thos. Martin.  
 SPRING CREEK—W. H. Kidd, C. M. Elliott, J. P. Fluker.  
 MACEDONIA—J. J. Burk.  
 COOSA VALLEY—J. O. Hardwick, L. N. Goss.  
 CROPWELL—L. Law, B. C. Heaslett.  
 SEDDON—James Neighbors.  
 INVERSIDE—Letter.

The letters from the churches were read by A. W. Bell and G. A. Joiner.

#### Officers elected by ballot:

ABNER WILLIAMS	.	.	Moderator.
LEALIS LAW	.	.	Clerk.
JAMES S. KELLY	.	.	Treasurer.

Programme of last session, changing item 34 to item 24, adopted.

#### Official visitors present:

J. P. SHAFFER, Bible and Colportage Board, and Judson Institute.  
 W. C. CLEVELAND, President Board of Ministerial Education, and Howard College.  
 C. W. O'HARA, East Lake Theological Institute.  
 B. F. GILES, Professor, Howard College.  
 E. B. TEAGUE, Trustee Howard College.

#### Correspondents:

J. W. FULMER	.	.	.	Central Association.
M. M. BAILEY	.	.	.	Central Association.
W. C. BROWN	.	.	.	Central Association.
ISAC ROBERSON	.	.	.	Central Association.
W. J. D. UPSHAW	.	.	.	Central Association.
C. S. JOHNSON	.	.	.	Central Association.
J. P. SHAFFER	.	.	.	East Liberty Association.
J. M. BARRETT	.	.	.	Boiling Springs Association.
F. B. TEAGUE	.	.	.	Shelby Association.
W. C. CLEVELAND	.	.	.	Shelby Association.
C. W. O'HARA	.	.	.	Shelby Association.

#### Visitors (ministerial):

B. F. BROTHERS, RIENZI A. KIDD.

By request of the Clerk, G. A. Joiner was elected Assistant Clerk.

### Committees appointed:

PUBLIC WORSHIP—W. Wilkes, T. F. Elliott, M. H. Hansard and messengers of Mt. Zion Church.

FINANCE—W. H. Kidd, Walter Wright, J. F. McGraw.

PRO-RATING—A. W. Bell, E. A. Aderholdt, D. B. Oden.

NOMINATIONS—Thos. J. Martin, H. D. Moore, Larkin Waters.

## REPORT ON TEMPERANCE.

There is no moral issue which demands the attention of Christian people today that takes precedence over the temperance question. It reaches every community, town, city and hamlet throughout our borders. Every town and community has its drunkards to care for, or the effects of drunkenness to deal with in some way. The large city, the wayside village, the obscure hamlet, is made to feel, in one way or another, the merciless infliction which the drink habit visits upon us as a people. Is drunkenness on the increase? Is prohibition indeed a failure? In many sections prohibitory laws have been tried and abandoned. The liquor traffic returns to its old stands and resumes business in the old way with the old results. Are we gaining or losing ground?

The temperance question is one in which all true Christians must feel a deep and abiding interest. In view of the evils of the liquor habit and the power it exerts over the people, no organization of Christian brethren can afford to lose an opportunity to push the temperance cause. We are not making an issue with flesh and blood, but with principalities and powers. We cannot accept of defeat as a finality, but must continue resistance to the last. No righteous cause can be finally lost. The cause of temperance may encounter temporary or local defeats, and its adversaries may speak derisively of it as a failure, but it is a cause in which too much moral and intellectual and religious force is enlisted to prove an ultimate failure. It is a cause in which too much is at stake to be given up until every possible means has been exhausted in sustaining it. Even the most pronounced liquor men have no desire to see civil society go down before the advancing tide of drunkenness. They expect good people to erect a barrier somewhere and say to the threatening evil, "So far and no further." They expect civil society to check the evil which they are doing so much to spread far and wide. While they do not wish to be interfered with in a legal way—by statute law—they do not wish their business to corrupt and debauch the entire country. They do not desire that the elements in which they deal should destroy any more life and happiness than may be consistent with a fair profit in a legal business.

So the business still goes on under the sanction of the law in many sections and the drink habit is still wreaking destruction upon our people. As the seniors in this vice pass away and go down to drunkards' graves their places are filled with younger men following in the same beaten track. There are said to be six hundred thousand drunkards in the United States—a number equal to the standing army of the Russian or German empire. Of this number one hundred thousand perish annually. The most accurate statis-

tics that can be gathered show that six or seven years of drunkenness will destroy the debauchee. This is indeed a fearful showing, and at such a destructive rate the whole of this vast army would disappear in six or seven years were it not that the ranks are filled as fast as they are decimated by death. The mighty host is kept at its maximum, like a standing army, by fresh recruits from the people. The boys and young men of the land keep this formidable array of drunkards up to its maximum of six hundred thousand. One hundred thousand young men are necessary every year to make good the fearful decimation that carries off that number. The casualties of war scarcely reach such frightful statistics. It is as if one hundred thousand young men were called for annually as a remorseless levy made upon successive generations as they reach the age of real or imaginary manhood. This fearful levy is made by all the means and appliances necessary to make the liquor traffic successful as a legal business, by all the seductive influences that invite indulgence and stimulate appetite. No Asiatic despot ever made a more remorseless levy. Hearts may be broken, happiness destroyed, homes lost and families impoverished, but the host of inebriates keeps its numbers up and inflicts its annual death-rate upon the people.

Can anything be done by Christian effort to stay or check the steady movement of this great body of men to such an untimely end? The statistics of drunkenness are fearful. Can anything be done to change them? Or must this merciless levy and decimation continue indefinitely? Many have been the efforts put forth in behalf of our young men within the last fifty years to save them from this destructive habit. Many have been the temperance movements in which the moral and religious elements of the land have organized their resistance against this crying evil. Drunkenness has been presented in all its grim reality to universal abhorrence. It has been denounced as a crime; it has been treated as a disease; it has been universally deprecated as an evil. What has been done and said and written has had its effect. The moral and conservative sense of the nation has been aroused and the forces that have organized against the liquor traffic are not powerless if they will fearlessly assert themselves. We have no alternative but resistance to the last. As Christian believers, as church organizations, as convocations of Christian brethren, we should put ourselves unquestionably upon record against the common adversary. This Association should be outspoken in its opposition to the liquor traffic. Church membership should mean a great deal on this question.

Shall we take a position on this question? As an association of baptist brethren let us go upon the record in a clear, pronounced, conservative declaration. While we believe in religious liberty with all it includes—freedom of conscience, freedom of speech and freedom of the worship we render to the Divine Being—we are bound to enter a pronounced and decided protest against the liquor license. We are bound to say that engaging in the liquor traffic or signing petitions for license is not a privilege or a right which any Christian can consistently assert. We furthermore declare that church members who so engage or who sign such petitions show such an utter disregard for their church relations as to leave no alternative to their brethren but to withdraw fellowship from them, unless due and satisfactory amends for so doing is made upon their part. With the kindest of feelings towards all, we are constrained

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to say the church is called upon to take such a position on this question as will give to the liquor traffic our uncompromising resistance.  
THOS. HENDERSON.

Discussed by W. C. Cleveland, G. A. Joiner, J. P. Shaffer and M. H. Hansard. Adopted.

Hours of meeting and adjournment: Meet at 9 A. M., adjourn at 12 M.; meet at 1:30 P. M., adjourn at 4:30 P. M.; at night, meet at 7:30 P. M., adjourn at will.

Adjourned to 7:30 P. M.

7:30 P. M.—The Association came to order. The missionary sermon was preached by Elder J. A. French. Text, Rom. 10:14, 15. A collection was taken at the close of the sermon, for missions, of \$13.72.

Adjourned to 9 A. M. Thursday.

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THURSDAY, September 15, 9 A. M.

Pursuant to adjournment the body resumed work. Devotional exercises conducted by Moderator. Prayer by B. F. Giles. Roll called and verified. Minutes of yesterday read and approved.

Committee appointed on resolutions: J. B. Graham, T. J. Strickland, J. J. Henderson.

J. B. Graham being called to the chair, Abner Williams, Moderator, presented to the Association a bound copy of the minutes from organization of the body to 1891, with the exception of the following years: 1833-34-35-36-44-46-68. The minutes thus compiled and bound were gratefully received by J. B. Graham in behalf of the Association.

[N. B.—Should any one into whose hands the Minutes of the present session may fall have cognizance, direct or indirect, of the above mentioned missing Minutes, such a one would confer a great favor on the Association by entering into correspondence respecting them with Abner Williams, Oxford, Calhoun county, Ala.]

Committee on Periodicals and Literature reported:

### REPORT ON PERIODICALS AND LITERATURE.

It is an age of books. The printing press has revolutionized the world. Much reading is done; very little is digested. It is well that much matter is not digested; it were better that it were unread. Along lines of sound thought and useful information there is much

good literature. The secular press is well patronized, and there seems to be a growing diffusion of general and wholesome intelligence.

To the close observer, however, it is well known that religious intelligence is confined to the few, and the lamentable consideration is the fact that the number is growing smaller. Secular intelligence is in degree far beyond Christian intelligence. People are far better informed as to what is taking place in secular circles than in Christian circles. The people of Alabama support but two Christian papers, while they support nearly two hundred secular papers.

This of itself is not so bad, but they have comparatively no high class, Christian literature outside of the two denominational papers. Thousands of Christian people do not read even their Bibles once in thirty days. We must learn sooner or later that for any cause to prosper, to succeed under all circumstances, it must be under the direction of intelligent leadership backed by the intelligence of those who support it. There must be an intelligent conception of and belief in the Lord Jesus Christ before spiritual relations can exist between him and the individual.

There seems to be a prevalent sentiment that if a person is in good Christian standing upon the subject of FEELING, it is wholly unnecessary that he should know anything. Brethren, you do not search the scriptures. You do not ground yourselves in well-defined, intelligent conceptions of what Christianity is, what means may be best used to promote its growth. Christianity is something more than getting to heaven—it is an expansion of the soul, a broadening of the mind, an evolution of a higher and nobler living, an intelligent conception of our relations to God and to man, and the discharge of all duties which those relations impose.

Our people need to read more denominational literature. There is a lack of intelligence not only as to what our denomination is doing, but also in regard to the fundamental principles of our faith. The time has come when every Baptist should have a reason for the faith that is in him, other than that his parents were Baptists. It is the privilege and the duty of every church member to have this much denominational intelligence.

Your committee would recommend a closer study of the Bible and the dissemination and reading of wholesome religious and denominational literature.

J. B. GRAHAM, Chairman.

Discussed by J. B. Graham, Thos. Henderson, A. A. Hutto, M. H. Hansard, B. F. Giles, W. Wilkes, E. B. Teague. Adopted.

Committee on Sunday Schools reported :

#### REPORT ON SABBATH SCHOOLS.

Webster defines a Sabbath school to be "a school for the religious instruction of the children and youth on the Lord's day." From a literary standpoint this definition is correct and meets the generally accepted idea. But your committee would endeavor to impress upon the constituent members of this body, and if possible all other Baptist organizations, that there is a broader and deeper significance to the words A Sabbath School. It should be a place where children and youth receive religious

instruction on the Lord's day. We lay down the broad proposition, however, that every adult member of Christ's church should, when possible, attend a Sabbath school. The correct rule of action with parents, speaking to their children, ought to be, "Come, let us go," and not "go to Sabbath school." This proposition granted, the conclusion is irresistible that a Sabbath school is a place where the Church of Christ meet with the children and youth for the study of God's holy word.

As Baptists we refer to the Bible as authority for our creed and practice. We believe that the tenets of our church are founded upon God's immutable and unchanging word. That word abounds in admonitions and injunctions demanding the religious instruction of old and young. "Oh, well!" some may say, "this can be done from the sacred desk." We detract nothing from the power and influence of the pulpit, but we insist that there is no conflict between the pulpit and Sabbath school. The one properly guarded encourages and supports the other; and both should labor for the advancement and promotion of our blessed Redeemer's kingdom.

Your committee noted with pleasure the statement made in one of the church letters that they had a Sabbath school which "did not freeze out in winter nor dry up in summer." That church is not located in a town or city, but is a country church. What can be accomplished in this line by one country church can be accomplished by all the others, and we long to see the day when that report shall come up from all the churches of the Coosa River Baptist Association.

Respectfully submitted,

G. A. JOINER, Chn.

Discussed by G. A. Joiner, B. F. Giles, C. S. Johnson, C. W. O'Hara, J. S. Kelly, G. S. Ham, J. P. Shaffer. Adopted.  
Committee on State Missions reported:

#### REPORT ON STATE MISSIONS.

For seventeen years the State Mission Board has been working with its might for the spread of the gospel over the State and has been the means of much good. The necessity for missions is still great, and will be as long as time lasts. There are places in Alabama that need the help of the strong financially, prompted by the constraining love of Christ. If we do well at home in our churches and State, the light will shine brighter abroad in foreign lands. The cities, towns and country need the spirit of missions. Go and do good. Let us come up to the help of the Lord, to the help of the Lord against the mighty; and when we have done all, stand in the liberty of Christ.

J. M. SOLLEY.

Committee on Home Missions reported:

#### REPORT ON HOME MISSIONS.

It is with sincere gratification that we are able to say that the Home Board of the Southern Baptist Convention is greatly increasing its efficiency as the years go by. A glance at the year's work ending April 30, 1892, will doubtless be of interest to the Association, and should fill our hearts with gratitude to our Heavenly Father for his invaluable blessings.

The Board reports 365 missionaries in the field; amount contributed, \$84,871.19; received by baptism and letter, 11,247; churches sustained, 1324; Sunday schools organized, 342; churches constituted, 179; churches built, 80; bibles and testaments distributed, 4307; pages of tracts distributed, 919,472.

The Board has ever felt an interest in our colored brethren and is trying to elevate their ministry.

The work of the Board in the Indian Territory is still progressing. Churches are being organized, schoolhouses built and the gospel faithfully preached.

In Cuba the work continues with unabated interest. The island is ripe for the gospel. The work of Bro. Diaz and his collaborators has been simply wonderful; truly the Holy Spirit is with them.

There has been great destitution in some of the large cities, especially New Orleans. In that city there are 50,000 Catholics and only 12,000 Protestants, including Baptists. We have three churches there, partly sustained by the Board. The Board has displayed a great deal of wisdom in planting and sustaining these churches.

The Board has not neglected the foreign element that is flooding our country. They must have the Bible, they must hear the gospel. While we are anxious for them to be Americanized, we are more anxious for them to be Christianized—to be taught to reverence God and to keep his day holy.

The Board has not been idle in the church-building work. While a great deal has been done, there is a vast amount of work yet to be done. There are a thousand homeless Baptist churches in the South, and the Board says there are a thousand other places where Baptist churches should be built. Brethren, this calls for larger contributions from us.

Ten years ago the Board was moved from Marion, Ala., and located at Atlanta, Ga. Dr. I. T. Tichenor was asked to become its corresponding secretary, and most nobly has he done his duty. The total receipts that year were about \$28,000, with only 40 missionaries in the field, with some of the States this side the Mississippi river and all west of it contributing to the Northern Home Board. Now all the Southern States are co-operating with the Home Board of the Southern Baptist Convention. During the ten years the Board has employed 2692 missionaries, constituted 2290 churches, organized 2117 Sunday schools, built 640 church houses, received by baptism and letter 67,169 members, expended \$1,320,000 on the field. With all these facts staring the churches in the face, some are asking, What is the Board doing, and does missionary work pay? One soul is worth more than all the world, and the Board, through its agencies, has brought 67,000 to Christ in ten years, spending little over one and a quarter millions of dollars. How insignificant the amount spent and the labor conferred, when compared with the great results! Truly, "He shall see the travail of his soul and shall be satisfied."

To God be all the glory. "Lift up your eyes and look on the fields, for they are white already to harvest."

Respectfully submitted,

F. G. MULLEN.

## Committee on Foreign Missions reported :

## REPORT ON FOREIGN MISSIONS.

The Foreign Mission Board of the Southern Baptist Convention does work in six foreign nations, namely, Mexico, Brazil, Italy, Africa, China and Japan. Last year there were engaged in these foreign fields 99 foreign missionaries and 77 native assistants. These occupy some 200 stations, have 2723 church members, reported 434 baptisms, and gave to the cause of missions \$3956.09—more than one dollar for each church member.

Our home contributions for foreign missions were \$114,325.85, while \$150,000 had been asked for and was needed for the proper conduct of the year's work.

The Board reports this the most prosperous year on the field ever recorded. Never has there been so much teaching and preaching, never so many baptisms. The future seems full of hope and unprecedentedly bright. In the foreign fields the interest is greater than ever before, while the prospect at home is even more cheering than that abroad. In the history of foreign missions there has never been an interest in the cause of the world's evangelization so intense, widespread and increasing. The reason for this state of things is not hard to find. The Centennial year is upon us. Southern Baptists would celebrate it by making it a memorial for centuries to come. During this Centennial year, extending from May, 1892, to May, 1893, it is proposed as follows: That the churches in the Southern States raise a permanent Centennial fund of \$250,000, \$125,000 each for the Foreign and Home Boards for Bible translation, chapel building, church edifice fund and other permanent work. This to be in addition to the proposed sending to our foreign fields during the year one hundred new missionaries, whose present and future support shall be safely provided for. It is proposed to celebrate the one-hundredth year of foreign missions by sending out one hundred new missionaries, one for each year.

There is no reason why this Centennial movement should not be the grandest of this century. And it will be if our Southern Zion can catch some of the inspiration of William Carey, the father of foreign missions, when one hundred years ago he preached his famous sermon from the words, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

In the South we have 1,282,221 white Baptists. Let the temperature of our benevolence rise as high as that of our heathen brethren, who gave more than one dollar each, and we would have, instead of \$114,000, \$1,500,000. No less offering will appropriately celebrate the Centennial.

Let our churches enlarge their gifts and send them to the Board in time. Preach more on missions. Above all, pray for a baptism of the Holy Spirit; for minds enlightened by the Spirit and hearts magnetized by the Spirit will long for the salvation of souls and the world. "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you."

J. C. WRIGHT, Chn.

J. B. MYNATT.

W. F. McCAIN.



## Committee on Colportage and Bible Work reported:

## REPORT ON COLPORTAGE AND BIBLE WORK.

Much has been said on this subject and very little done in the field. It is annually recorded in our minutes and occasionally noticed in our State organ. We seem to use it as a sort of advertisement to show that our schedule of subjects is about as full as anybody else's. We have our Board at Opelika. There are its officers—paid or unpaid, I do not know. If they work for nothing, that, I reckon, is cheap enough. If for a salary, how much is over for operations in the field? If they simply have a place to occupy for a salary, that is bad economy. If the place they are appointed to occupy is kept empty, 'twould be quite uninviting and certainly unfruitful. Like setting a hen without eggs, the result would be heavy on the preachers. I do not think, though, the treasury in this department would be so insufficient for its purposes if our aggregate collections were divided with more reference to the importance of this work. To distribute Bibles and other good books, what is more important? The supreme rule in successful agriculture is, cultivate well as you go. Hold the fort! is the cry of wisdom in the army. To gather and utilize the spoils on every victorious battlefield is a dictate of martial prudence. Our American battle-ground is being retaken by the foe, the spoils of victory lost, and our field fast growing up with weeds and thorns and briars. Demoralization is sweeping through our land from the White House in Washington to the log cabin in the back-woods; from the halls of Congress to the hunter's hut; from the millionaire to the beggar; from the official of a State to the balliff of a beat. What shall be done, brethren? The situation is fearful! Inventions for sinning are multiplying. Darkness veils the thoughtful mind. A sombre gloom settles down and mantles the penetrating vision at the appalling prospect. A burden presses the feeling heart. Unbidden tears suffuse the eyes that can weep. What shall be done, brethren? I ask again. I answer for one: Let us get out among the people. Let us go to their houses. Let us distribute Bibles and other good books among them. Over the hills and mountains sow seeds of knowledge and salvation. In town and city scatter books ablaze with holy fire—books of comfort to Christians and warning to sinners. Send them out by men of heart; men whose hearts are in their mission, not in their pockets; who think more of their work than of their wages. Let us guard our outposts and center lines here at home and do all we can for the regions beyond. A wail from our mountains comes forth—mothers and children perish for want of knowledge. Let the colportage work start afresh. Let it have the importance that belongs to it. Let this work stand forth, as it should do, among the capital divisions of our State work. And let no one think lightly of this work by supposing it to have more hard labor than pronounced honor. Glory worn in obscurity is the brightest gem in the Christian crown in heaven. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

W. WILKES, Chairman.

Committee on Centennial of Missions made the following report:

## REPORT OF CENTENNIAL MISSIONARY COMMITTEE.

The Committee to whom your body assigned the work of educating and enlisting our people in the Centennial of Modern Missions begs leave to report that it has held Centennial meetings at Pleasant Grove, Childersburg and Parker Memorial Churches. At these meetings addresses were made by various brethren of ability on themes of interest in connection with missions. We cannot but regret that there was apparently a lack of interest in these meetings, not only in the rank and file of our people, but also in the ministry. In no instance, save on Sundays, was the attendance commensurate with the interest which should have been manifested on questions of so vital importance to enlightened Christians. That good was done, however, your Committee does not doubt, and it has an abiding sense of gratitude to brethren from beyond our borders for timely and noble assistance in the meetings.

At our last Associational meeting it was recommended: (1) That every pastor in this body deliver or procure to be delivered at least four sermons or addresses during the year on the obligation, the history and the success of missions; (2) that each church appoint a committee on missions for the current year, whose duty it shall be to procure from Rev. H. A. Tupper, D. D., Corresponding Secretary, Richmond, Va., or Rev. T. T. Eaton, D. D., Chairman Centennial Committee, Louisville, Ky., a supply of literature on this subject, and distribute the same to the membership; (3) that every church make an offering to this cause during the year commensurate with its ability. How far the brethren who voted for these recommendations acted on them we do not know, but we suggest the wisdom and propriety of passing them again, in the hope that consecrated brethren or sisters in every church will see that they are carried out.

Alabama Baptists are asked for \$15,000 during this Centennial year for foreign missions and the same for home missions—just double our former contributions—one-half being the Centennial offering. The Centennial contribution may be either for the support and enlargement of the present work of the Boards or for the fund for permanent work, at the option of the donors; and it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

Modern missions began in concerted prayer for the spread of the gospel at home and abroad. We urge our churches to have a day of prayer for missions and inform themselves on missionary topics, and thus spread the missionary spirit among our people. We urge our pastors and members to form missionary societies of women and children, of young men and maidens, so far as this may be done in loyalty to the local churches, and so as to make them tributary to the development of the true missionary spirit and a more enlightened missionary zeal among our people.

As October 2, 1892, is the centennial of the formation of the first Baptist society for propagating the gospel among the heathen, and as in the providence of God this centennial comes on the Lord's day, we earnestly urge that all our churches, so far as possible, celebrate that day by a generous offering to missions, in imitation of the first society, and that in the event of inability they choose the nearest succeeding Sabbath for this purpose.

J. A. FRENCH,  
THOS. HENDERSON, Com.

The several reports were then discussed by J. M. Solley and W. C. Cleveland, when, the hour of adjournment having arrived, the body adjourned to 1:30 P. M.

1:30 P. M.—Association came to order. Devotional exercises conducted by Moderator. Prayer by C. S. Johnson.

The Association having been notified of the death of Bro. Levi W. Lawler, a committee consisting of W. Wilkes, J. C. Wright and Jno. C. Williams was appointed to prepare an obituary to be printed with these minutes.

The Association resumed consideration of the reports pending prior to adjournment. Discussed by W. Wilkes, J. P. Shaffer, B. F. Giles, Thos. Henderson, J. A. French, C. W. O'Hara, B. F. Brothers and J. A. Butts. And then the reports were separately adopted.

Committee on Ministerial Education reported :

#### REPORT ON MINISTERIAL EDUCATION.

When the past twenty years of our denominational history is reviewed, it is manifest that we have abundant occasion for thanksgiving to God. In no respect should we be more thankful than for the progress we have made in ministerial education. Keeping abreast of their brethren of other States, Alabama Baptists have creditably shared in this great work until a small and feeble ministry has grown to be one of the most influential and disciplined bodies of men known to our Southern Zion. That we are still moving forward is manifest in the increasing number of ministerial students applying for admission to the high schools, Howard College and the Southern Baptist Theological Seminary; and if we are wise to discern the signs of the times we shall use the past as an inspiration to more enlarged efforts for the future.

While there will always be work for simple-hearted, unlettered men, as also for trained dialecticians, we can never have too many highly cultivated men in the ministry. Our enemies use their brightest and most gifted men to oppose and undermine Christianity; we must meet them on common ground. Our church members are becoming more and more enlightened; an educated pew demands an educated ministry. The leaders in every department of human thought and endeavor are specialists; the ministry of the gospel of Jesus Christ must be more largely composed of able and consecrated men. It was Paul, who had sat at the feet of Gamaliel, who opposed the Sadducees and confuted the Judaizers and heathen philosophers, and made kings to tremble. The multiplied isms of men and their cunningly devised fables, which are rife in the world, demand discriminating and sometimes astute standard-bearers in the army of our King.

Your Committee would urge on candidates for the ministry and the churches the need of a wider recognition of the importance of this work, so that the former will not enter on their duties unprepared and the latter may not be poorly and improperly taught.

The Board of Ministerial Education had under its care last year forty-one brethren, and it is probable the number will be quite as large for the ensuing session. We are glad to state that three of this number will represent our Association. The Board asks of us for the year \$150, and your Committee respectfully suggests that this comparatively small amount be pledged by the delegates representing the churches, so that this arm of our denominational work may be strengthened, and the Board to whom the work has been assigned may feel that they have the loving and loyal co-operation of the Coosa River Association.

J. A. FRENCH, Chn.

Discussed by W. C. Cleveland. Adopted.

#### PLEDGES FOR MINISTERIAL EDUCATION.

Oxford . . . . .	\$ 10 00	Brought for'd . . .	\$104 00
Munford . . . . .	10 00	Ft. Williams (pd. \$4)	5 00
A. W. Bell (paid.) . .	5 00	Childersburg . . .	10 00
Salem . . . . .	5 00	L. A. S. . . . . \$5	
Pleasant Grove . . .	5 00	Little Workers . . 1	
Talladega . . . . .	25 00	Harpersville . . .	5 00
Dry Valley . . . . .	5 00	David M. Mallory . .	5 00
Providence . . . . .	5 00	Spring Creek . . .	5 00
Renfro . . . . .	5 00	Coosa Valley . . .	5 00
Hepzibah . . . . .	5 00	Cropwell . . . . .	5 00
Alpine . . . . .	5 00	Rocky Mount . . .	1 00
Mt. Ida . . . . .	1 00	W. H. Malone . . .	2 50
Tallassahatchie . . .	5 00	Mrs. Harris . . . .	1 00
Mt. Zion—		A. W. Bell (paid) . .	1 50
G. S. Ham (pd.) \$3			
Mrs. Fluker . . . . .	5		
Hugh Darby . . . . .	5— 13 00		
Carried for'd . . . .	\$104 00	Total . . . . .	\$150 00

Adjourned to 7:30 P. M. Prayer by J. C. Wright.

7:30 P. M.—Association came to order. Devotional services conducted by Moderator. Prayer by A. A. Hutto.

The Moderator notified the Association that the collection of Minutes presented by him to the body at this session, said bequest to take effect at his demise, shall be deposited in the vault of a bank in the city of Oxford.

The following resolutions were adopted:

#### RESOLUTIONS OF THANKS.

Resolved (1), That the thanks of the Coosa River Association are due and are hereby tendered to Bro. Abner Williams for his painstaking labor in collecting and having bound in book-form the annual Minutes of this Association, reaching back to the year 1837, so far as they could be obtained, for preservation; and for the generous bequest he has made of said Minutes to the Coosa River Association, said bequest to take effect at his demise.

Resolved (2), That said Minutes contain in an enduring form such a history of the Baptist denomination as will be of inestimable value for use in future times, every page of which links us to a generation of noble men who planted Baptist churches in Alabama and impressed Baptist doctrines upon the times in which we live.

Committee on General Education reported :

#### REPORT ON EDUCATION, MALE AND FEMALE.

What is an education? Were we to answer this question in the fewest words we might say it is to give to a man the full possession and benefit of all that is in him, physical, moral and intellectual, each developed to the highest possible point of efficiency. This being the case, we feel the importance, great value and power of education. To inform and enlighten the understanding is one of the noblest enterprises of the age. The principle involved has been one characteristic of our denomination years upon years.

The Savior taught his disciples and us through them to search the scriptures. We are the more encouraged in the hope as the judgment is informed; therefore we ought to encourage education, that the mind may be taught to think and the heart to feel, and examine and see if these things are so. Our principles were not instituted by the great Head of the Church to be hid in a corner. The gospel and its attendants involve the true spirit of religious freedom, require personal action and personal accountability; hence the denomination challenges the world to examine its principles. We have no fears in reference to the principles, because they are founded on Jesus Christ, the great corner-stone of the building, and still he requires us to contend earnestly for the faith once delivered to the saints; consequently we need educated men to present, defend and successfully carry the gospel, with its blessed principles, into every clime, among the rich and the poor, the proud and the lowly.

The widespread and growing intelligence of our country is of such a character that a ministry of scriptural and mental strength is manifestly called for. The field of action is in revolt and ruins. The standard of the cross is to be planted over the land; the ministry of reconciliation is from the great Sovereign. Where is the enterprise in its nature so grand and in its relations so momentous? And should the direction and keeping of such a cause be committed to the undisciplined, the rash or the ignorant?

In all great enterprises, or when difficulties in church or state are to be settled, who are commissioned for the emergency? If the American people, aroused by oppression, resolve on freedom, who are selected to guide their councils and direct their armies? All will answer, the wise and educated. When a world of intellect, an empire of mind in ruin and rebellion, is to be brought to God and trained for glory, what are these minor difficulties of church and state compared with the power of God and the worth of immortal souls? Many of us feel, deeply feel, this day our want of information, and cry out with melting tears, "Who is sufficient for these things?" If the honor of God and the recovery of souls is an object worthy the solicitude of angels and the sacrifice of Jesus, surely such an object demands the highest powers and the best cultivated minds. We need men after the character of Apollos, "mighty in the scriptures," and Paul, who could reason of temper-

ance, of righteousness, of a judgment to come, before a multitude of opposers. We need men enlightened in all truth and duty, of enlarged intellects and views, yet of inflexible integrity and firmness; men who in the midst of persecution, controversy, prosperity or adversity can keep an eye and heart steadily upon the ark of God, come what may; men apt to teach; those who can rightly divide the word of truth; men whose theology is the Bible. The signs of the times seem to indicate the coming of mighty convulsions and revolutions, political and religious. Infidelity sends forth its blasphemies, the man of sin his emissaries. Hence education in all its bearings should be sought; information among all should be our motto.

Our destiny as a people, under God, is depending upon the character and religious education of our youth, who are filling and soon to fill all our places. Let their education but be neglected, and it would not need a prophet's eye to see what infidelity and vice will do. If our children are trained to love all that is sacred and practice that which is pure and generous and noble, and the power of the gospel gets its firm hold on their educated hearts and minds, they are secure from vice and ruin. A sound education steeped in the love of God is of great importance in this age.

And to those who have the means to educate their sons and daughters we recommend the Howard for boys and the Judson for girls.

Respectfully submitted, G. S. HAM, Chn.

Discussed by J. B. Graham, Thos. Henderson, E. B. Teague, W. C. Cleveland, C. W. O'Hara, Abner Williams. Adopted.

Adjourned to 8 A.M. Friday. Benediction by W. C. Cleveland.

FRIDAY, September 16, 8 A.M.

Pursuant to adjournment, Association was called to order. Devotional exercises conducted by Moderator. Prayer by Joseph Martin. Minutes of yesterday read and approved.

Committee previously appointed on obituary notice of Elder W. W. Kidd reported:

#### MEMORIAL OF REV. W. W. KIDD.

Since the last session of the Coosa River Association our venerable Bro. W. W. Kidd has departed this life. He had reached the age of eighty-two years, more than forty of which were spent in the service of his Savior. We miss his venerable presence from among us today, and before we drop his name from the list where it has so long stood let us put on record a few words with reference to his life and character and memory.

Bro. William W. Kidd was born on the 23d day of May, 1810, in the State of Georgia. His parents moved to Alabama and settled in Shelby county when he was yet a lad. His early life was connected with the first settling of Alabama, and all his life long he

was identified with the people among whom his lot was cast in the days of his youth. His opportunities for an education were such as were incident to the first settling of the State and necessarily limited. But his surroundings were such as develop strong character, self-reliance and independence. The generation of men and women with which Bro. Kidd grew up has never been surpassed in all that gives dignity to manhood.

In 1850 he made a profession of religion and united with the Spring Creek Baptist church in September of that year. His conversion was marked and decided, though his impressions to preach may not have been so clear at that time. But he soon began to tell the story of Jesus and his love, and with such power and unction that his brethren saw the gifts of which he was possessed. His impressions to preach became deeper and clearer and he developed in exhortation and prayer and exposition of the scriptures. He was deeply spiritual and earnest rather than demonstrative. He seemed to have great power at the mercy seat. It was several years before he would consent to his ordination to the full work of the ministry. His ordination took place in the year 1866. He was called to the charge of Spring Creek Baptist church and was its pastor for eighteen years. He was pastor of Coosa Valley Baptist church for two years. He was also pastor of Macedonia Baptist church for about nine years, and of Shiloh Baptist church for three or four years. These churches he served during his ministry, giving to each such portion of his time as he was able.

His labors were not confined to the churches of which he was pastor, but his preaching extended over the Association, and many were the revivals in which he labored. His work was blessed, and many earnest believers in Christ date their conversion to the preaching of Bro. Kidd. He was a man of earnest and strong convictions, and his life gave proof of the power of God unto salvation. He lived a life of faith in the promises of God. The doctrines of grace were given their force not only in his preaching but in his daily life. His conversation was pure and refined, his companionship pleasant and instructive, his life uniform, his motives sincere, his views conservative, his counsel wise and seasoned with scripture truths. The old and the young had confidence in his Christian convictions. He was familiar with the scriptures and he searched them earnestly. In matters pertaining to the church he was consulted by all and was listened to with attention and profit. One could not meet and converse with him without feeling the force of the religion he believed. He was clear on the doctrines and practices of the Baptist denomination.

The good he has done will live after him. The churches he served attest the firm and abiding faith which his preaching impressed upon them. Several years ago he resigned the charge of all his churches and retired from the ministry, or from active labor. But, in his retirement, in conversation, in prayer, in counsel, he held forth the word of life. He was one of our brightest and most exemplary Christians. His familiarity with the scriptures, his firm, abiding faith made him a safe counselor to such as were weak in the faith. He was the firm friend of young ministers, in whom he took deep interest. In passing away he left behind a memory to be cherished long in the wide circle of brethren and friends among whom he lived and labored. He departed this life on the 28th day of July, 1892, at the advanced age of eighty-two.

THOS. HENDERSON, Chairman.

Discussed by Thos. Henderson, L. Law, J. C. Wright.  
Adopted unanimously by rising vote.

L. Law was requested to write obituary notice of Elder  
G. D. Staton and insert in minutes.

Pro-rating Committee reported :

#### REPORT ON PRO-RATING.

The amount asked to be contributed from the churches comprising this Association by the State Mission Board during the ensuing associational year is \$1500. This is for State, Home and Foreign Missions, and Colportage and Bible Work. The Board on Colportage and Bible Work asks that \$250 of the above amount be apportioned them, or their pro rata part should the entire \$1500 not be contributed by the churches. In pro-rating the \$1500 among the churches your Committee respectfully submits the following :

Talladega . . . . .	\$250	Oxford . . . . .	\$175
Mt. Zion (Talladega) . .	50	Cartersville . . . .	10
Spring Creek . . . . .	35	Alpine . . . . .	75
Salem . . . . .	30	Harpersville . . . .	75
Hepzibah . . . . .	35	Riverside . . . . .	10
Winterboro . . . . .	75	Renfro . . . . .	25
Lincoln . . . . .	40	Seddon . . . . .	25
Antioch . . . . .	35	Childersburg . . . .	40
Munford . . . . .	40	Providence (Talladega)	20
Refuge . . . . .	30	Dry Valley . . . . .	15
Rocky Mount . . . . .	20	Tallassahatchie . . .	35
Ironaton . . . . .	30	Wilsonville . . . . .	40
Coosa Valley . . . . .	40	Pleasant Grove . . .	35
Blue Eye . . . . .	40	Mt. Sharon . . . . .	25
Fort Williams . . . . .	50	Plum Springs . . . .	15
Macedonia . . . . .	35	Providence (Shelby) .	25
Cropwell . . . . .	40		

A. W. BELL,  
E. A. ADERHOLDT,  
D. B. ODEN, Com.

Adopted.

Committee on Evangelization of Colored People reported :

#### REPORT ON EVANGELIZATION OF COLORED PEOPLE..

"Unto whomsoever much is given, of him shall much be required." Whether slavery in its inception be right or wrong, it is manifest that in the providence of God the slave and the ex-slave have found on Southern soil those conditions most favorable to their spiritual development.

1. They have received much of the ear as well as the blade of their faith from their Southern white brethren. In proof of this, note the fact that in their associational, conventional and national organizations the views of their Southern white brethren as to church ordinances prevail. For example, "alien immersion," "alien baptism" is rejected, and it is demanded that the administration of the ordinance shall be valid only when the min-



ister performing the rite is a Baptist minister and the church authorizing it is a Baptist church.

2. The negro is in our midst, touching us on every side—in our fields, in our lots, in our kitchens, in our stores, on our wagons, in our shops, in many industrial activities, in fact everywhere that manual labor is demanded; always within reach of our fingers, our words, our influence, our sympathy, and when we will we may do him good. That he is here that we may do him good may be by some questioned; but that we have the power to do him good, and that such a course is Christ-like, there is and can be no question. And we have to a considerable extent done him good, as witness the contributions of his white brethren in the erection of church buildings, in well-timed counsel and suggestion made by white Christian pastors and other sympathizers, in training institutes organized and maintained for the express purpose of indoctrination, wholesome discipline and church polity, as in the grand work done for them by such capable men as Plaster and Anderson.

3. CANNOT MORE BE DONE FOR THIS PEOPLE? Would there not be larger attainments on their part, and more of hope illumine their horizon, if there were less frequent allusion to their racial inferiority and their low estate, and more of substantial aid and encouragement extended them by those "unto whom much has been given?" They do not call on us for preachers to supply their pulpits. On the principle that God helps those who help themselves, they are making laudable efforts to secure well-instructed men of their own color to break unto them the bread of life. In this they manifest much wisdom. But they need help in this direction, and the great question for us to solve is, how can we the most efficiently render them the needed aid? It seems to your Committee that this Association could render them no more efficient help than to in part at least support their theological teacher in the Selma Colored University. In this way, although indirect, above all others presented to the consideration of your Committee, do we think that the evangelization of the colored people can be most substantially and efficiently attained, so far as we are factors in so desirable and so scriptural a result.

LEALIS LAW,  
A. W. BELL, Com.

Discussed by J. A. French and L. Law. Adopted.  
Committee on Woman's Work reported:

#### REPORT ON WOMAN'S WORK.

The last annual report from the Central Committee on Woman's Work shows an increase over the previous year's work of 41 new societies and 19 Sunbeam bands organized, and an increase of cash actually paid in of \$1133.81. This is not all. The women are distributing literature among the people and are doing a work that men cannot do. Brethren, the time has arrived when the women of Alabama and of the whole country must do religious and moral work, or a much-needed work will be left undone. They are competent and should be encouraged and sustained. The Woman's Missionary Societies are doing a good work. When mothers become missionaries and interested in religious matters they will talk it at home, and as a result the moral and religious condition of our homes will be improved. There are many churches today in our country which would be disbanded if it were not for the unceasing

work and watchfulness of the women in the community. Women can be trusted in all the work pertaining to the church and missions, and they will prove true. We rejoice at the effort that is now being made to bring our women forward. They have been kept back too long for the good of the country and of the church. They are competent to do anything for the upbuilding of mankind, and when we realize this and consult with and encourage the women in all church work, we will march upon higher ground and place woman where she justly belongs.

JNO. C. WILLIAMS, Chairman.

Discussed by J. A. French, Jno. C. Williams, F. G. Mullen, B. F. Brothers, W. C. Cleveland, J. P. Shaffer. Adopted.

Treasurer Board of Trustees Indigent Ministers' Fund reported :

#### REPORT OF TREASURER INDIGENT MINISTERS' FUND.

##### RECEIPTS.

1891.	
Sept. 17.	To bal. cash on hand last report . . \$145 05
	To interest on note Jas. Embry . . 8 00
Oct. 1.	To T. R. Burns on note . . . . 50 00
Oct. 26.	Talladega Baptist Church . . . . 274 31
1892.	
April 28.	To Mrs. McAfee, interest on note . . 40 00
June 6.	To Mrs. McAfee, interest on note . . 40 00—\$557 36

##### DISBURSEMENTS.

1891.	
Oct. 19.	By cash to J. R. Steeley . . . . \$ 25 00
1892.	
Feb. 22.	By cash to J. B. Mynatt on mortgage 150 00
	By cash to J. R. Steeley . . . . 25 00
March 23.	By cash to Mrs. McCain . . . . 25 00
May 6.	By cash to Mrs. Henderson . . . . 25 00
Sept. 16.	Balance cash on hand . . . . 307 36—\$557 36

##### APPROXIMATE STATEMENT RESOURCES I. M. FUND THIS DATE.

Amount of note J. B. Mynatt, including interest to date .	\$ 157 00
Amount of note Jas. Embry, " " " .	108 00
Amount of note N. S. McAfee, " " " .	1050 40
Amount of note Bell, Burns, Law et als., " " " .	135 54
Amount of note Talladega Baptist Church (notes for bal. due on parsonage) . . . . .	1478 83
Amount of note L. M. Johnson, including interest to date .	54 65
Amount of note Smith, Bell, Burns et als. " " .	408 24
Amount of cash on hand . . . . .	307 36

\$3700 02

Respectfully submitted,

J. A. POWE, Treasurer.

Adopted.

Executive Committee reported :

## REPORT OF EXECUTIVE COMMITTEE.

G. A. JOINER, CHAIRMAN EX. COMMITTEE, IN ACCOUNT WITH COOSA RIVER BAPTIST ASSOCIATION.

1891.	DR.	
Sept. 15.	To cash on hand . . . . .	\$75 38
Dec. 1.	To amount received from J. S. Kelly, Tr. . . . .	21 84—\$97 22
1891.	CR.	
Oct. 16.	By amount paid to Mt. Ida Church . . . . .	\$50 00
Dec. 5.	By amount paid Rev. J. R. Steele . . . . .	15 00
1892.		
Sept. 14.	Balance on hand . . . . .	32 22—\$97 22
	G. A. JOINER, Chairman.	

Adopted.

Former Executive Committee was re-elected.

Board of Trustees Indigent Ministers' Fund re-elected.

Resolved, That any member of this body present at the sittings of any sister Association be authorized to act as a correspondent from this body to said Association.

A committee consisting of J. S. Kelly, A. W. Bell, W. R. Thompson, G. S. Ham, D. B. Oden and W. H. Kidd was appointed to nominate messengers to the Alabama Baptist State Convention, said committee to report as soon as practicable at this session.

Committee on Nominations as to Time, Place, etc., of next meeting reported :

## REPORT OF COMMITTEE ON NOMINATIONS.

Your Committee on Nominations begs leave to report as follows :

To preach the Introductory Sermon, F. G. Mullen; alternate, R. A. Kidd. To preach the Missionary Sermon, J. C. Wright; alternate, W. Wilkes.

Place and time of next meeting: Harpersville Church, Harpersville, Ala., on Wednesday before the third Sabbath in September, 1893.

T. J. MARTIN, Chairman.

Adopted.

G. A. Joiner offered the following, which was adopted :

Whereas, We have information that the Churches of Jacksonville, Post Oak Springs, Weaver Station, Mt. Zion (Calhoun), Oak Bowery, Cane Creek, Anniston First, Parker Memorial, Oxanna, Iron City, Boiling Springs, Coldwater and Sulphur Springs have withdrawn from this Association (which they had a right to do under a resolution adopted at our last meeting), for the purpose of going into the organization of the Calhoun Association, therefore

Resolved, That said churches are hereby formally dismissed from us with our fraternal regard and affection. G. A. JOINER.

J. B. Graham offered the following, which was adopted :

Resolved, That the thanks of this body are hereby extended to the citizens of Syllacauga for their generous and hospitable entertainment of the delegates during this session; to the stewards of the Methodist Church of Syllacauga for the tender of their house of worship for divine services; to the officers of this body for the impartial, faithful and efficient discharge of their duties; to the Alabama Mineral and the Birmingham & Atlantic Railroads for courtesies extended to delegates by granting reduced rates.

J. B. GRAHAM.

A. W. Bell offered the following, which was adopted :

Resolved, 1. That the Clerk be allowed twenty dollars for his services; that he have one thousand copies of the Minutes printed, and have them distributed to the churches in proportion to the amounts contributed respectively for Minutes.

2. That he is hereby instructed to have printed with the Minutes, on the first pages, Programme of Business, the Constitution, and Rules of Decorum.

3. That he furnish the printer a list of the churches, the name and postoffice of the clerk of each, and instruct the printer to send the Minutes by mail or private conveyance to the clerks as soon as practicable.

4. That Howard College and Judson Female Institute, if they so desire, be permitted to occupy the back outside cover of the Minutes with advertisements of their respective institutions.

5. That the Clerk is hereby instructed to have printed on the inside back cover of the Minutes the names composing the Board of Trustees of the Indigent Ministers' Fund, and of the Executive Committee of the Association.

A. W. BELL.

Committee on Nomination of Delegates to State Convention reported the following names :

#### DELEGATES TO STATE CONVENTION.

J. C. WRIGHT, J. B. GRAHAM,  
A. W. BELL, F. G. MULLEN,  
W. WILKES, J. J. HENDERSON,

R. A. KIDD, THOS. HENDERSON,  
LEALIS LAW, ABNER WILLIAMS.

Nominations concurred in.

J. A. French offered the following resolution, which was adopted :

Resolved, That in all cases in which brethren apply for aid in building churches in new localities in this Association, application shall be made to the Executive Committee, who are hereby instructed to inquire into the wisdom and desirability of having such churches, and in the event of their approval those having such enterprises in hand are permitted to go before the churches of the Association and solicit contributions for the same. J. A. FRENCH.

J. C. Wright was elected Associational Delegate to the Southern Baptist Convention; W. Wilkes, alternate.

Report of Committee on Finance, composed of W. H. Kidd, W. T. Wright and F. McGraw, received and adopted :

## REPORT OF FINANCE COMMITTEE.

CHURCHES.	Home Missions.	Foreign Missions.	State Missions.	Ministerial Education.	Minutes.	TOTAL.
FIRST DISTRICT.						
Oxford.....					\$ 5 00	\$ 5 00
Antioch.....	\$ 1 15				2 00	3 15
Munford.....	2 40	\$ 2 40	\$ 2 45		2 00	9 25
Salem.....		8 50	8 50		1 25	18 25
Refuge.....	1 00	3 50	1 50		1 00	7 00
Blue Eye.....					1 50	1 50
Pleasant Grove.....	1 08	1 07	1 07		1 50	4 72
Lincoln.....	5 95	5 95			1 00	12 90
Talladega.....					4 00	4 00
Ironaton.....	2 88	2 88			1 50	7 26
Plum Springs.....						
Dry Valley.....		2 00			1 00	3 00
Providence.....	3 76	3 77	3 77		1 00	12 30
SECOND DISTRICT.						
Renfro.....		1 50	1 50		1 00	4 00
Hepzibah.....					1 50	1 50
Cartersville.....					1 00	1 00
Alpine.....	5 00		5 00	1 85	1 25	13 10
Winterboro.....	5 00	7 35			1 05	13 40
Mount Ida.....					1 50	1 50
Tallassahatchie.....	55	55			1 50	2 60
Sycamore.....					1 00	1 00
Pilgrim's Rest.....						
Rocky Mount.....					1 30	1 30
Mount Zion.....						
THIRD DISTRICT.						
Fort Williams.....	1 00	1 25	1 00		1 00	4 25
Mount Sharon.....					1 00	1 00
Childersburg.....					2 00	2 00
Wilsonville.....					1 50	1 50
Providence.....	1 00	1 00			1 00	3 00
Harpersville.....		2 44	5 72	96	2 00	11 12
Spring Creek.....	1 25	3 60	2 50		1 50	8 85
Macedonia.....		2 20			1 50	3 70
Coosa Valley.....					2 00	2 00
Cropwell.....	1 14	1 16			1 40	3 70
Seddon.....					1 00	1 00
Riverside.....		5 00			75	5 75
TOTALS.....	\$33 16	\$56 12	\$33 01	\$2 81	\$50 50	\$175 60
From Little Workers of Childersburg.....						5 00
For Colportage and Bible Work, from Harpersville.....						3 88
Public collection.....						12 72

Grand total ..... \$197 20

Treasurers's report received and adopted :

## TREASURER'S REPORT FOR 1892.

Dr.

To cash on hand at last report . . . . .	\$ 5 50
To cash from Finance Committee—	
For Home Missions . . . . .	112 11
For Foreign Missions . . . . .	143 61
For State Missions . . . . .	118 21
For Associational Missions . . . . .	2 50
For Ministerial Education . . . . .	8 01
For Bible and Colportage Work . . . . .	10 75
For Minutes . . . . .	77 61—\$472 80
To cash from Talladega Church for Minutes . . . . .	3 00
To cash from Post Oak Church for Cuban Mission . . . . .	5 00
To cash from Mt. Zion (Calhoun) . . . . .	12 00
To cash from Alpine Church for Jenkins fund . . . . .	21 84
To cash from Alpine Church for Ministerial Education . . . . .	2 80
	<hr/> \$522 94

Cr.

By amount paid W. B. Crumpton for Missions . . . . .	\$373 93
By amount paid Clerk's salary . . . . .	25 00
By amount paid Jno. C. Williams, Minutes . . . . .	50 00
By amount paid I. T. Tichenor, Cuban Mission . . . . .	17 00
By amount paid G. W. Ellis, Ministerial Ed. . . . .	10 90
By amount paid G. A. Joiner for Jenkins fund . . . . .	24 34
By amount paid J. P. Shaffer, B. & Colp. Work . . . . .	10 75
Amount on hand to balance . . . . .	11 02—\$522 94

Respectfully submitted, J. S. KELLY, Tr.

The public collection taken (\$12.72) was ordered to be divided equally among State, Home, Foreign and Colportage Boards.

Standing Committees announced by Moderator:

## STANDING COMMITTEES, 1893.

STATE MISSIONS: G. S. Ham, G. A. Joiner, T. F. Elliott.

HOME MISSIONS: W. Wilkes, R. A. Kidd, J. R. Steeley.

FOREIGN MISSIONS: J. A. French, Geo. D. Harris, W. O. Peace.

MINISTERIAL EDUCATION: J. B. Graham, S. W. Welch, Jos. Martin.

GENERAL EDUCATION (MALE AND FEMALE): J. C. Wright, A. W. Bell, A. G. Weldon.

SABBATH SCHOOLS: J. L. Dake, T. J. Daniel, H. D. Moore.

TEMPERANCE: Leopold Merkl, M. H. Hansard, J. M. Sherrill.

COLPORTAGE AND BIBLE WORK: F. G. Mullen, A. A. Hutto, G. W. Thrasher.

PERIODICALS AND LITERATURE: L. Law, J. M. Solley, T. J. Strickland.

WOMAN'S WORK: Thos. Henderson, W. H. Kidd, J. F. McGraw.

EVANGELIZATION OF COLORED PEOPLE: Jno. C. Williams, D. B. Oden, W. R. Thompson.

CENTENNIAL WORK: J. A. French, Thos. Henderson, A. J. Nunnally.

With parting hand, song and prayer, the Association adjourned to meet with the Harpersville Baptist Church on Wednesday before the third Sabbath in September, 1893.

ABNER WILLIAMS, MODERATOR.

LEALIS LAW, CLERK.

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PUBLIC WORSHIP.

Tuesday, 7:30 P. M., Baptist Church . .	W. J. D. Upshaw.
Wednesday, 11 A. M., Baptist Church . .	Thos. Henderson.
Wednesday, 7:30 P. M., Baptist Church . .	J. A. French.
Friday, 2 P. M., Baptist Church . . . .	E. B. Teague.

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## IN MEMORIAM.

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L. W. LAWLER.

Your Committee on the Life and Death of General Levi W. Lawler respectfully submit the following:

Brother Lawler was born in Madison county, Alabama, October 4, 1816. His father, Rev. and Hon. Jacob Lawler, was twice elected to the United States Congress, where he died finally at a ripe age. Of his mother, Elizabeth Baker by family name, but little is known by any account your Committee is able to command.

The subject of our notice was twice married, first to Miss M. C. Jenkins, a native of South Carolina, the second time to Miss S. J. Smith, of Spartanburg, S. C. He united with (old) Talladega Baptist Church at one of those wonderful camp-meetings called Wewoka and conducted under the auspices of such men as our late Walker Reynolds, Jenkins, the Mallorys, Welches and others, whose lives were shining marks of those distinguishing times. General Lawler was a man of strong convictions, and thereby he was actuated in what he was and whatever he did. "My God, my religion, my country," was the motto written in his heart, if not expressed by his tongue. He was once or oftener elected by his county (Talladega) to the Legislature, where he served with distinction. An old-line Whig in politics, he nevertheless had the sagacity to discern the weal of his country as the paramount good, compared with mere party lines, and hence became a leading hero in the Democratic and Conservative party. During the late war, while not in military service, he was eminently efficient, as a legislator, in upholding the cause of his State. After the war General Lawler was most prominent in resisting the Republican scheme of reconstruction, and, with his noble confreres, Governor Houston and Col. T. B. Bethea, saved our State from bankruptcy and repudiation.

No county in Alabama, perhaps no section of the South, has had the honor of sending forth such a galaxy of intellectual planets to shine on the social, political and religious worlds as have gone abroad from the town and county of Talladega. There were giants other than Levi W. Lawler in his palmy days—John T. Morgan, Jabez L. M. Curry, William P. Chilton, Samuel F. Rice, Alexander White, Lewis E. Parsons, Sr., and others, some dead, some yet living—men of might and of power. If the light of a number of these has become darkened in part by Republican mists or clouds and the locks of their strength shorn, much or little, by a Republican Delilah, we love to praise their intellectual greatness, nevertheless.

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As a Christian Bro. Lawler maintained among the brotherhood a firm standing. As a Baptist he was true to his convictions. He was a factor in our denominational enterprises.

If some men are accounted great by their presumption, and others are reputed great because of their favorable circumstances, General Lawler was truly great, as having his highest ambition satisfied by a consciousness of filling well the places assigned him by the current of events under the providence of God. He was often importuned to allow his name used as a candidate for Governor. He was appointed in 1886 one of the Railroad Commissioners of the State, which position he filled with ability and was holding at the time of his death.

General Lawler was not without spot or blemish. Who is, or has been, among fallen men? The firmer the man the more difficult to reverse or repair his mistakes, if he makes any.

In our religious, as well as other deliberative bodies, the General was always accorded a respectful hearing. Mild, chaste and clear in speaking, he never failed to secure the attention of his hearers, nor to carry conviction to their judgment. In our State Baptist Convention, and especially in the Coosa River Association, our departed coworker will be much missed indeed.

In church and in state our headlights are being extinguished, our pioneers are falling. What shall the rising race do when the ripe-aged are all gone? The only hopeful answer is, God reigns!

[Thanks are tendered the Mobile Daily Register, Mrs. General Lawler and Mr. Cody Boaz and wife (Mr. Boaz having been a playmate of Gen. Lawler in their boyhood) for valuable hints given regarding the subject of this paper.]

W. WILKES, Chairman.  
J. C. WRIGHT.  
JNO. C. WILLIAMS.

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#### ELDER G. D. STATON.

Our dear departed brother was converted at the age of 14 and began to preach the gospel in his 27th year, in Blount, his native county. On account of professional duties as a physician, he was not fully engaged in ministerial work till about 30 years of age, when, after his removal to Texas, he was almost constantly engaged as pastor of several churches, one of which—the Sand Springs church, Van Zandt county—he served for thirteen years.

In 1886 he returned with his family to Alabama. In 1888 he resumed pastoral work, serving churches in St. Clair and Jefferson counties. His labors in our bounds commenced in 1890 with the Cropwell church; in 1891 he took the Lincoln church. He was justly esteemed a wise, zealous, prudent and faithful pastor, of no ordinary ability in the pulpit, affable and instructive at the fireside, patient and persevering in his official work. Wherever he labored

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the churches were edified, sinners converted, and every interest dear to the hearts of Baptists received at his hands the most diligent attention and the most faithful work till success became assured.

As a pastor and preacher his praise was in all the churches; as a man and a Christian, no one could impeach the purity of his motives. He literally left all to follow and work for his Master, abandoning a lucrative profession to preach the unsearchable riches of Christ and his gospel; and he truly delighted and gloried in it.

His departure was sudden and peaceful on the 7th of August, 1892. He was not unprepared for it. He had arranged his earthly affairs, anticipating a sudden taking-off. He died in the harness, being just ready to go to his charge at Lincoln on the morning of his death. He is at rest—a well-earned rest, a needed rest, for he was a man of unremitting energy and labor. He died in his prime, being in his 53d year; but God knows when his servants have accomplished their mission and when ripe for glory.

LEALIS LAW.

STATISTICS OF COOSA RIVER ASSOCIATION, 1892.

CHURCH.	COUNTY.	PASTOR.	CLERK.	CLERK'S POST OFF.	Membership last Reported.	INCREASE BY				DECREASE BY				Present Mem <sup>p</sup> .	SUNDAY SCHOOL.			Preaching Subs.	Reports Prayer Meeting.	Reports Revival.
						Baptism.	Letter.	Experience.	Restoration.	Letter.	Exclusion.	Ereasure.	Death.		Officers and Teachers.	Pupils.	Volumes in Library.			
Antioch	Talladega	J. G. Nalls	G. W. Manning	Oxford	92	2	5	2		2	2		1	96				1		
Alpine	Talladega	E. B. Teague	W. R. Thompson	Alpine	80		3						1	76	5	25		4		
Blue Eye	Talladega	T. K. Trotter	S. W. Beavers	Lincoln	100	2				1	5	7		93				4		
Cartersville	Talladega	Thos. Henderson	F. B. Lanier	Kymulga	33	11	15			1				58				4	Yes.	Yes.
Childersburg	Talladega	Thos. Henderson	F. Moss	Childersburg	120	24	7		3	20	2		2	130	6	60	25	3	Yes.	Yes.
Coosa Valley	St. Clair	T. K. Trotter	W. M. Willingham	Easonville	157		3			3		26	3	128				1		
Cropwell	St. Clair	G. D. Staton	Leahis Law	Cropwell	36		10			2			1	43	4	40		12		
Dry Valley	Talladega	J. N. Belton	G. W. Clements	Lincoln	76	11			3	8	3			79	6	30		1	Yes.	Yes.
Fort Williams	Talladega	Thos. Henderson	T. J. Daniel	Fayetteville	109					7			2	102	5	30		1		
Hepzibah	Talladega	T. K. Trotter	J. M. Burks	Pine View	149	5	4			6				150				3		
Harpersville	Shelby	B. F. Giles	J. Russell	Harpersville	134		10	3		2	1			144		60	100	1	Yes.	Yes.
Ironaton	Talladega	J. M. Barrett	D. W. Shadix	Ironaton	90	15	6		1	10	7		1	94	4	90		1	Yes.	
Lincoln	Talladega	G. D. Staton	A. W. Bell	Lincoln	49		11							60	4	47		1		
Mt. Ida	Talladega	J. M. Solley	J. C. Tomlin	Berney	41	2	5			2				46				3		
Mt. Zion	Talladega	W. Wilkes	J. W. Langley	Syllacanga	114		10			8			1	115	9	90		2-4		
Mt. Sharon	Talladega	R. A. Kidd	H. J. Coleman	Childersburg	73	1	6			10	2		2	66						
Macedonia	St. Clair	C. W. O'Hara	D. C. Davis	Vincent (Shelby)	68					1				67				4		
Munford	Talladega	Thos. Henderson	W. T. Wright	Munford	101					1				101				4		
Oxford	Calhoun	G. D. Harris	T. M. Draper	Oxford	196		1			9	1		4	184	14	150	175	1,3,4,5	Yes.	
Providence	Talladega	J. H. Pope	R. F. Brown	Talladega	36		8			3	1		1	39	4	35		3	Yes.	
Plum Spring	Talladega	J. W. Chandler	O. P. Ford	McCall	58									58*						
Pleasant Grove	Talladega	J. N. Belton	B. E. Ogletree	Talladega	51	1	12			4			2	58				4		
Pilgrim's Rest	Talladega	J. M. Solley	E. Haywood	Rendalia	29									29*						
Providence	Shelby	R. A. Kidd	T. L. Bates	Cressawell	95					12				83				3		
Rocky Mount	Talladega	J. M. Solley	W. B. Owings	Bledsoe	58	6	6			1				69				1		
Renfro	Talladega	F. G. Muller	H. T. Brown	Renfro	46		2		1	10	1			37					Yes.	
Refuge	Talladega	J. N. Belton	W. T. Hall	Lincoln	101	7	3		2	10	1		2	100	4	45			Yes.	Yes.
Riverside	St. Clair	B. F. Brothers	M. S. Jordan	Riverside	22	2	4	2						30				2		
Sycamore	Talladega	J. M. Solley	W. F. Burk	Sycamore	26									26				1		
Salem	Talladega		W. O. Peace	McFall	96		9			11				94				3		
Spring Creek	Shelby	R. A. Kidd	W. R. Singleton	Harpersville	80		5			5	1		2	77	5	25		12		
Seddon	St. Clair	T. P. Given	T. J. Kilgore	Seddon	92	1	4			10	1	2	4	80	4	35		3		
Talladega	Talladega	J. A. French	W. T. Billue	Talladega	248		13		2	24	5		4	231	16	170	200	Every	Yes.	
Tallassahatchie	Talladega	F. G. Muller	J. C. McMillan	Sycamore	90	1	1							91				4		
Winterboro	Talladega	M. H. Lane	L. W. Rhodes	Alpine	129					11		27	1	91				2		
Wilsonville	Shelby	J. F. Savell	J. H. Robertson	Wilsonville	46	3		1		1				49	4	35		2-4		
					3021	96	155	8	13	199	35	55	38	3074	110	1103				

\* Supposed membership.

# FINANCIAL EXHIBIT OF COOSA RIVER ASSOCIATION, 1892.

CHURCHES.	Home Missions.	Jackson Institute building.	Foreign Missions	State Missions.	Indigent Min.	Bible and Colp.	MIN. EDUCA.		SUNDAY SCH.		WOMEN'S SOCIETY.			Young People's Society.	Orphans' Home.	TOTAL.	Pastor's Salary.	Repairs, Fuel, The Poor, etc.	Value of Buildings and Furniture	REMARKS.
							Howard College.	So. Baptist Theo. Sem.	Minutes.	Benev'l'nce	School Expenses.	Home Miss.	For. Miss'ns	State Miss.						
Antioch	\$ 1 15								\$ 2 00							\$ 3 15	\$ 100		\$ 1000	* \$24.70 received since adjournment.
Alpine	5 00		\$ 5 00	\$ 10 45			\$ 4 70	\$ 1 45	1 25		\$ 5 00	5 00	5 00	5 00		32 85	200	\$ 14 00	2000	
Blue Eye	6 00		6 70	6 00		\$ 6 00			1 50							*26 20			800	
Cartersville									1 00							1 00				
Childersburg			14 59						2 00						\$ 5 00	\$15 00		125 00	1000	+ Sent by S. S. to Sumter Co. flood sufferers.
Coosa Valley									2 00							2 00	125		500	
Cropwell	3 96		3 99	6 10					1 40		8 00					23 45	150	10 00	1000	
Dry Valley	1 00		3 00	1 00					1 00		1 80					7 80			600	
Fort Williams	1 00		1 25	1 00					1 00							4 25			500	+ Received by clerk since adjournment.
Hepzibah									1 50							150 00	100		800	
Harpersville	10 00		12 02	10 00	\$2 98	5 00			2 00		20 00					62 00	200		1500	
Ironaton	2 88		2 88						1 50							7 26			800	
Lincoln	1 95		5 95	18 20					1 00	10 00	26 00					67 10	200		1500	+ \$6.60 for Havana h'se.
Mount Ida									1 50							1 50			700	
Mount Zion									13 00							3 00			3000	
Mount Sharon									1 00							1 00			500	
Macedonia	\$7 37		2 97	2 92					1 50							14 76			400	\$ \$20 for Havana house.
Munford	2 40		2 40	2 45					2 00							9 25	150		1000	
Oxford	41 25		68 05	41 50					5 00		35 00	10 00	20 00	10 00	5 00	190 80	750	80 00	4000	
Providence (Talla.)	3 76		3 77	3 77					1 00							12 30			450	
Plum Springs																				\$ For Havana house.
Pleasant Grove	21 08		1 07	\$1 07					1 50							24 72			300	
Pilgrim's Rest									1 00							3 00			500	
Providence (Shelby)	1 00		1 00						1 30							1 30			350	
Rocky Mount									1 00		23 00					32 00			500	\$ \$10 for Havana house.
Renfro	1 50		5 00	1 50					1 00							9 50			500	
Refuge	2 00		4 00	2 50					1 00							5 75			600	
Riverside			5 00						1 00							1 00			500	
Sycamore									1 25							23 25		2 10	500	\$35.50 of this by Ladies' Social Union for parsonage.
Salem	\$5 00		8 50	8 50					1 50							14 15			500	
Spring Creek	2 36		5 24	5 05					1 00							1 00			1500	
Seddon									4 00		65 76		50 00	6 90		432 43	1200	1466 39	14,500	
Talladega	91 03	\$33 00	142 61	71 03			25 00		1 50							5 60	100	13 42	1000	\$ \$10 for Havana house.
Tallassahatchie	55		55	3 00					1 00							13 40	335	35 00	500	
Winterboro	5 00		7 35						1 50							58 00	350	119 30	600	
Wilsonville	\$17 26		9 34	15 80		4 10	10 00		1 50							12 72				
Public Collection	5 18		3 18	3 18		3 18														
Totals	\$241 68	\$33 00	\$325 41	\$215 02	\$2 98	\$12 28	\$39 70	\$1 45	\$53 50	\$10 00	\$184 56	\$15 00	\$75 60	\$15 00	\$16 90	\$1263 08			\$44,300	

NOTE.—Amounts under the heading "Ministerial Education" are placed to Howard College unless otherwise indicated. Amounts reported under the headings "Women's Society" and "Young People's Society" are elsewhere included under proper headings.

### EXECUTIVE COMMITTEE.

G. A. JOINER, Chairman;	JNO. W. BISHOP,
S. D. KYSER,	J. H. HAYDEN,
S. W. WELCH,	M. H. HANSARD,
G. S. HAM.	

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### TRUSTEES OF INDIGENT MINISTERS' FUND.

JNO. W. BISHOP, Chairman;	G. A. JOINER,
C. W. STRINGER,	J. A. POWE,
E. H. OGLETREE.	

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### FINANCIAL DIRECTORY.

Funds for the several enterprises and departments of work fostered by the Coosa River Association should be sent as follows:

For Indigent Ministers' Fund to J. A. Powe, Talladega, Ala.

For Church Building to J. A. French, Talladega, Ala.

For Howard College to B. F. Giles, East Lake, Ala.

For Judson Institute to G. A. Joiner, Talladega, Ala.

For Ministerial Education to G. W. Ellis, Montgomery, Ala.

For Alabama Baptist to John G. Harris, Montgomery, Ala.

For Bible and Colportage Work to J. B. Collier, Opelika, Ala.

For State, Home and Foreign Missions, and other purposes not named, to J. B. Collier, Marion, Ala.

at Evergreen, Ala.